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J.N. Hostetter

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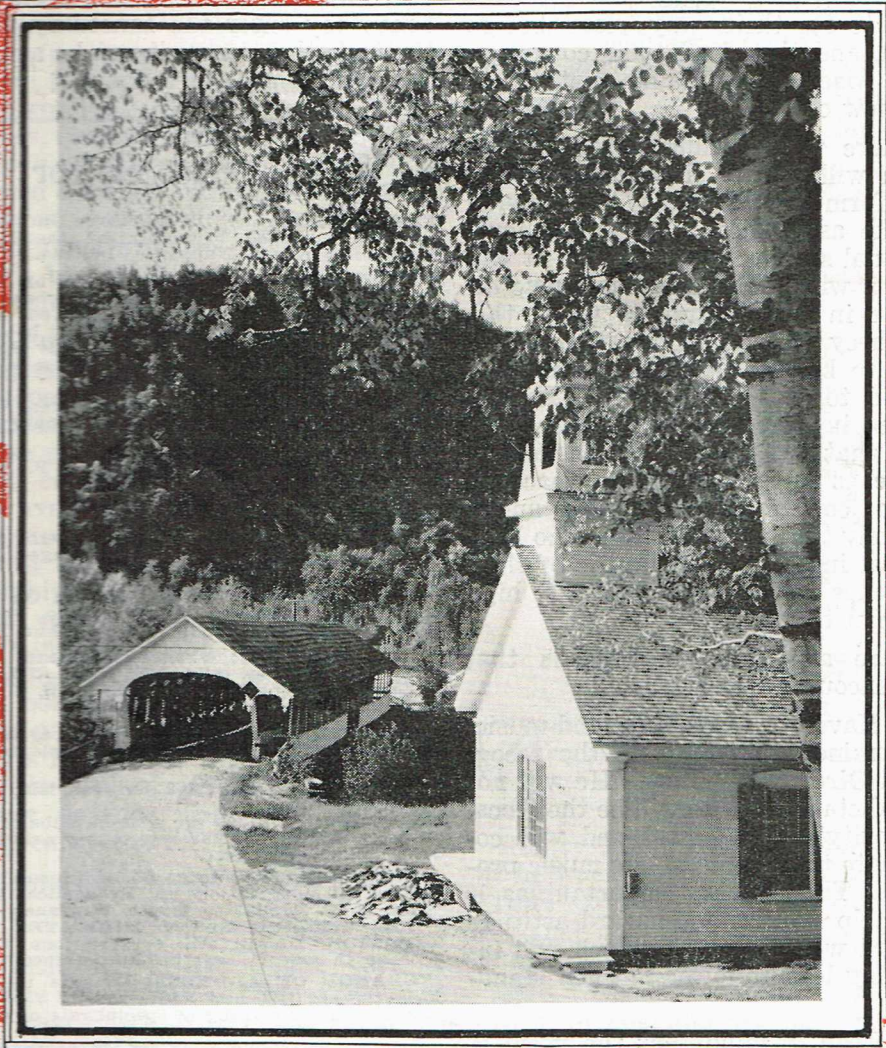
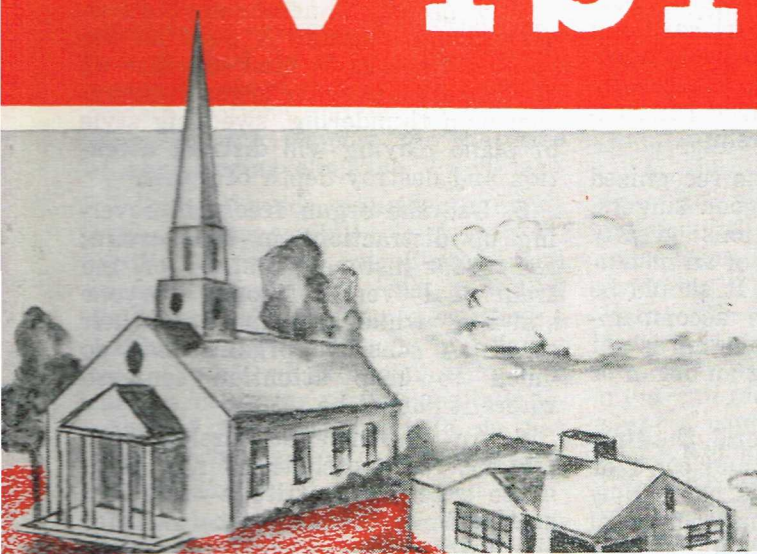
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# *Evangelical* Visitor

August 17, 1953

Vol. LXVI, No. 17



*VOICE OF THE BRETHREN IN CHRIST CHURCH*



## "Stretch Forth Thy Hand"

W. O. Winger

**M**ATT. 12: 10 says, there was a man which had a withered hand. A very great need indeed! The Pharisees and others criticized the Master classing him as an imposter. But this man possibly had heard of the Centurion's servant, of the daughter of Jarius, or of the woman who touched His garment through faith. He stretched forth his hand at Jesus' command and was made whole.

We marvel today at so few being saved or healed, but does not sin lie at the door of our unbelief, and disobedience? For all who seek with a full heart find Him, for we read, "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him." God's outstretched hand was also present giving blessing, enlargement, and deliverance from evil and grief to Jabez as he reached out his hand of faith from among the many recorded in first Chronicles. "For the Lord of hosts hath purposed and who shall disannul it? And his hand is stretched out, and who shall turn it back?" declares faithful Isaiah 14:27.

Consider again earth's darkest hour, when the hands of Jesus were stretched out on the cruel cross. Jeers and scoffing from such as set Him at naught hindered not the penitent thief. Though possibly ill-treated, and forsaken by friend and foe, he no doubt lost faith in all others. In spite of his suffering most severe pains by crucifixion, as his life blood was ebbing away, ever leaving him weaker, we hear him confessing his sins, and defending the Saviour. He reaches out his arm of faith to Him whose life blood is then being shed to redeem to the uttermost. "Remember me," was the simple plea. The immediate answer: "Today thou shalt be with me in paradise."

Yes, marvelous grace, and as we consider these three men, each of whom came to the Almighty under very unfavorable circumstances, each received healing, soul rest and victory, and a home in Heaven, as they embraced the invitation, "Stretch forth thine hand." Friends how shall we escape if we neglect so great salvation?

## Now That We Have Instruments . . .

**W**HEN THERE rolls forth from a large congregation of good singers a great flow of four-part harmony on some well-written and well-known hymn, one feels inspired to ask why there ever need be a musical instrument used in divine worship.

General Conference has recognized that not all people are good singers. Many of our congregations greatly need the accompaniment of an instrument for good singing. It should be further added that the accompaniment of congregational singing is not the sole purpose of using an organ or piano in church.

For the church in general, the time for debate on the pro's and con's of instruments in worship is past. Now those who are in positions of musical leadership in the individual churches need to see their way clear before them, and then lead their congregations wisely along the new paths that are now open.

There will be difficulties. Among them will be the challenge of those who formerly objected to instruments on the assumption that our congregational singing would suffer. It will take a wise and ambitious music director in each church to prove this prophecy false, for it is human nature to become dependent when not forced to be self-sustaining. Though not so in every individual case, it is true that the Mennonite and related churches have excelled in unaccompanied congregational singing, and it is likely that most of those who have a vital interest in the music of their churches would agree on the high value of this ability.

Here are some suggestions that will encourage good music:

1. Have one responsible and musically-trained person to be the recognized Director of Music. He will not be a dictator, but he will be the "local authority" in the field and will co-ordinate the details of the music program. This is very important as it will help avoid a hap-hazard attitude toward worship music which will inevitably lead to lower musical standards.

2. Keep in mind that the vocal is more important than the instrumen-

tal: use the instrument for support and not for leadership.

3. A worship service is not the place for the display of musical ability. Always keep the artistry in subjection to the spirit of worship. True artistry, appropriately used, will not interfere—it is really an aid to worship.

4. Musical novelties should not be used, especially in accompanying congregational singing. A good accompaniment serves to bind together all the voices; a peculiar organ registration or a thundering, sweeping style of piano playing will distract attention and destroy depth of spirit.

5. Use the organ freely in covering up distractions in the service; use it, for instance, instead of the traditional "verse of song, everyone standing" while late-comers find their seats. A sensitive organist can do much to keep attention centered where it should be.

6. An instrumental prelude, offertory, and postlude do not guarantee a reverent attitude—this is a state of mind and heart. But for those who desire to worship from the time they enter the sanctuary until the time they leave, it can be a valuable aid.

## Evangelical Visitor

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7. To encourage the singing of harmony-parts (this will work if the congregation is trained to expect it) allow one or more stanzas of each hymn to be sung without accompaniment or with only the melody played on the instrument. At other times (that is, when the instrument is being used as a full accompaniment) the volume and tone should be modulated to suit the type of music. It is effective to exaggerate the loud and soft parts of the hymn, allowing the voices to stand out almost alone in certain sections and in other places giving strong support for the sake of emphasizing climaxes.

A general guide to incidental music in the service would be to play a soft, meditative prelude, an offertory loud enough to cover, at least partially, the sound of dropping coins, and a postlude which is joyous and fairly loud. (People who complain that they can scarcely hear themselves talk because of the loud postlude do not realize what a confession they are making!)

Vocal solo work can be used much more effectively when there is an instrument, and so long as it is not done for the purpose of displaying a talent it is a fine addition to the order of worship. Other special music (trios, quartets and chorus work) will help keep alive a general interest in sacred singing, and performing them without accompaniment will help the good singers of the congregation to avoid becoming dependent upon the instrument.

A suggestion yet to the "ordinary" singers of the congregation: A very few people are blessed with an outstanding talent for singing. It is not these people who are responsible for good congregational singing — it is the average church member. One of the strong points of the Reformation led by Martin Luther was that each worshipper himself should participate vocally (and especially in singing) in the service. The privilege of singing in church is a heritage that has been bought with a price, and it is a possession that should be kept at its flourishing best by being used to the fullest extent. Its future really depends upon you. Will you help carry the responsibility?

—Samuel L. Herr, Fort Erie, Ontario.

COVER PICTURE — This covered bridge and church are found on Route 110 near Stark, N. H. The Bridge is kept in repair by a special act of the State Legislature.—Ed.

## A Testimony

"I cannot find language to express how certain the everlasting mountains and the hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangable as God Himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and real that I seemed scarcely conscious of anything else. At night my soul seemed to be filled with an inexpressibly sweet and pure love to God and to the children of God, with a refreshing consolation and solace of soul which made me willing to lie on the earth at the feet of the servants of God, to declare His gracious dealings with me, and breathe forth before them my gratitude and love and praise. All night I continued in a CONSTANT, CLEAR, and LIVELY SENSE of the HEAVENLY SWEETNESS of Christ's excellent and transcendent LOVE, and of HIS NEARNESS to me and of my DEARNESS to Him, with an inexpressibly sweet calmness of soul in an ENTIRE REST in HIM."

*Testimony of Mrs. Jonathan Edwards after she received the Holy Spirit baptism in 1742.*



## How They Prayed

GEORGE Whitefield, the famous English evangelist, said: "O Lord, give me souls, or take my soul!"

Henry Martyn, a missionary, cried as he knelt on India's coral strands: "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, declared: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more." The last

words in his diary, written seven days before he died, "Oh, come, Lord Jesus come quickly. Amen."

Thomas a Kempis said: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set it where Thou wilt and deal with me in all things as Thou wilt."

Dwight L. Moody implored: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther prayed thus on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed thus when as a young missionary candidate he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth."

Praying Hyde, a missionary in India, pleaded: "Father, give me these souls, or I die."—*Defender*.

## He Knew No Sin

Christ died for us! He took our place! He bore our sins! We are healed by the stripes made on Him by a whip. A father had told his son he would send him to sleep in the attic, with only bread and water for his supper, if he broke the laws of the home once more. The child disobeyed again; the father sent him to the attic. At suppertime the father could not eat. He had the boy on his mind and his heart. His wife said, "I know what you are thinking. But you must not bring the boy from the attic. It would cause him to disobey again. He would have no respect for your word. You must not cheapen your relation as his father by failing to keep your promise." To which her husband replied, "You are right. I will not break my word. To do so would cause my son to lose his respect for my word. But he is so lonely up there." He kissed his wife good night, entered the attic, ate bread and water with the boy, and when the child went to sleep on the hard boards, his father's arm was his pillow.

Every sinner has to be punished, or else someone has to be punished in his place. Christ on Calvary was the innocent suffering for the guilty. He who knew no sin was suffering for the sinner—C. Gordon Bayless in *AND BE YE SAVED* (Revell)



# Call for Experience

Edwin Raymond Anderson

IF I AM right, it was Spurgeon who often said, "To depend upon the daily providences of a faithful Lord is far better than to be worth twenty thousand pounds a year." And it goes without saying, that that is a saying which is faithful and true . . . but much more! it is that sort of saying which can only be appreciated and understood upon the basis of a warm, personal experience.

Of course, the Lord is "far better" . . . theologically at least! We would be heretics if we believed otherwise. But in sad truth, for far too many, that "twenty thousand pounds a year" is a very fascinating thing . . . so fascinating as to obscure the sight of the preciousness above-and-beyond all, of He Who is Lord of all the years! And we might as well admit it.

And the admission serves to bring the whole matter down to bed-rock basis. The Lord Jesus Christ *must* be real and precious to these hearts and lives of ours; real and so very precious in the living, throbbing sense of the daily, yea hourly! reality. For it is only in such a place that we can come to the whole dependency "upon the daily providence of a faithful Lord." And this is far more than a matter of theology. I am reminded of the oft saying of an old saint, "theology doesn't often work!"; and it doesn't work too well here! For these providences of the Lord are not tied together according to theology. There is no "order" about them, as we usually use the term. They come from Him, in His own way, at His own daily time of the day, through His own channels. And for that, theology must be left behind, and doxology take the front place in the holy heat of the heart.

After all, then . . . is He real? is He precious? Perhaps the words are easy to read as set to paper. But there is a decisive difference when there comes that "inner reading" with the "heart-eye" under that searching probing of the Holy Spirit! For most of us, *He* has been allowed to slip away into the sad place of the slighted Secondary. We may sing about Him; we may read His Word; we may pray to Him, in His Name; we may serve for His sake . . . but somehow, in some fashion, it becomes the "tedium of things," only approaching the nearness of, "about Him," of, "to Him," of, "for Him,"



while the crucial, critical centrality of the Him! HIM! is hidden in veil and shadow.

Spurgeon cruxed the core of the thing for us in that saying of his. And that reminds of another saying of his, which he took from saintly Count Zinzendorff, "I have only one passion and it is *He*!" There is the great need of the saints today, call it by whatever name you will. I have learned that far too many are quite long on expression, but awfully short on experience, so call it what you will. Just so long as there is that realistic, radical, redeeming *Experience* of the living presence of the Lord Jesus Christ. Nothing can ever take the place of this, and there will always come that "check of the Spirit" when we try anything else . . . however good in its second-place it may be.

Have you not often passed a shop, a factory, and noted the sign, "Experienced Help Wanted"? Well, in a very certain, spiritual sense, beloved, such a sign is hanging over this whole world at this very moment! There is the desperate need for "experienced help" in getting out the life-giving Gospel; the helping hand and the holy heart of those who are entirely endued with this wonderful, so utterly necessary *experience* of the very presence of the Lord Jesus Christ. When sinners see the sight of the Saviour in the saints, then will come the convicting power. This grim globe needs the grasp of those who have graduated in the school of Phil. 3:10, "That I May Know Him . . . !"

As Spurgeon said, " . . . a faithful Lord is far better." And oh! but how that must be channelled deep into the deepest groove of personal communion and hallowed fellowship with Himself in, and for, and through, all the ranges of life and living. Nothing else, or less, can ever suffice . . .

## I Met a Man Who Had No Feet

Carl Brigrance

I SAT IN the office of an associate of mine and read the plaque on his wall—"I complained because I had no shoes until I met a man who had no feet." That sign touched me deeply. I had seen it before in various places; yet that day it started a trend of thought that pyramided in my mind.

There is something deep in that saying, something that touches nearly every life. Our troubles may seem great; but if we only look about us, we find that there are others whose trials and tribulations make ours ever so insignificant.

That evening I left my hotel room to walk about the streets of that mid-western city. It was a good distance from my home and family, and I wondered if it was all worth while. I began to pity myself, to think how my duties led me over the country, living a good deal of the time alone in a hotel room. I felt that my lot was perhaps a bit too harsh and that I should arrange to enjoy the comforts of my own home more; perhaps I should change my work.

After walking for an hour or more, I went into a small cafe for a sandwich and a cup of coffee. As I was leaving the place, a man approached me and asked if I would give him enough money for a cup of coffee. I told him that I would do better than that; if he would join me, we would have a bite to eat. Going back into the cafe, we took a table at the far side of the room, and the man ordered his dinner. During and after the meal he told me his story.

He had been reared in an orphanage in Oklahoma and had run away at the age of thirteen. He had worked in the Kansas harvest fields in the summer, and had taken odd jobs during the winter months. At seventeen he had fallen in with a bad crowd and was taken by the police when trying to rob a grocery store. He was sent to a state penal institution, and after serving his time he went back to his former type of work. When he secured a steady job, it would eventually come out that he had been in prison, and soon he would be discharged. Somehow he grew to manhood. Having gone back to the old gang, he was wounded during the capture of a liquor truck that he was driving into a dry state. Prison again—this time to serve five years. He had spent the past few years aimlessly wandering from place to place, working only long enough to get a few dollars, for if he tried to settle down to a steady job it was soon dis-



closed that he had a prison record, and no one wanted an ex-convict.

I had met the man who had no feet.

I asked him where he was staying, and he laughed a little and said, "Are you kidding?" I secured a room for him at a near-by hotel, and made an appointment to meet him the next morning. After our breakfast, I called my business associate, gave him the entire story and asked that he employ the man and give him a chance. I was told to bring him to the office, and we would see. I took my unfortunate friend to a men's furnishing store, and purchased some inexpensive but neat clothing. Then we went to our appointment, and my business associate employed him as a stock man in his warehouse.

All of this happened several years ago, and tonight I had dinner in the home of this unfortunate friend. The business has prospered, and he has worked well. He is a trusted employee and is directly responsible for thousands of dollars worth of warehouse merchandise, directing a fleet of trucks which deliver from his office. He married, and now has a young son. He has purchased a small home, and is a member of the church in the same denomination to which I belong.

As I look back to the evening when we first met, I take consolation in that, although my duties still deprive me of the comforts of my own home and family, perhaps God leads me in the path that I travel. Perhaps it was His design that I meet this friend and lend him a helping hand. Perhaps it is His desire that my lot be that of aiding to walk those who have no feet.

### There Was a Hebrew Joan of Arc

JUDGES is the second of the two Old Testament books that tell how the Hebrews conquered and settled in Canaan. It reminds American readers of their own nation's era of Indian wars. The native tribes in Canaan were always attempting to destroy the Hebrew colonists or drive them out. Yet the newcomers held their ground and gradually extended their frontiers.

Their leaders from about 1200 to 1000 B. C., when a central government under King Saul developed, are known as judges. Thirteen of the fifteen judges are mentioned in this book—Eli and Samuel appear in First Samuel.

In general these were not like modern judges although they did

A PREACHER who became a great minister of the Gospel was just beginning his career. He was speaking at an important meeting when a bug flew into his mouth. As he spoke he debated to himself, "shall I spit it out or shall I swallow it? If I spit it out it may mar my ministry." So he swallowed it. "And," he said, "I've swallowed a whole lot of things since." That sounds like the Apostle Paul—"Nevertheless we did not use this right but we bear (same word as in I Cor. 13:7) all things that we may cause no hindrance to the gospel of Christ." A heart full of love makes for a big soul.

The Apostle Peter echoes the same thought. "Be fervent in your love among yourselves for love covereth (literally, puts a veil over) a multitude of sins." Love throws a veil over the faults and shortcomings of others. Moffatt translates the passage: "always slow to expose."

"Love beareth all things." From the Greek verb "bear" we get the noun "roof." Love puts a roof over the weaknesses and sins of others so the public cannot see these weaknesses. So—

If you see a tall fellow ahead of the crowd,  
A leader of men, marching fearless and proud,  
And you know of a tale whose mere telling aloud

sometimes settle disputes. They were, rather, tribal heroes who appeared in critical times to deliver their countrymen from Canaanite attacks. In some cases, too, the tribal saviour continued to rule until another crisis would occur and a new leader arise.

One of the most courageous and inspiring of the judges was a woman, Deborah. Her story is told in Chapter Four and again in "Deborah's Song," a poem in Chapter Five.

The Canaanites, confederated under King Jabin, had harassed the Hebrews for 20 years. People were no longer safe, either on the highways or at home.

Deborah called for 40,000 volunteers to assemble and destroy the Canaanite forces. Only 10,000 answered her summons; yet Deborah directed her General Barak to attack. He consented to advance only if she would accompany the troops on the field of battle.

## LOVE'S FIFTH TEST

(I Corinthians 13 Series)

Would cause his proud head to in  
anguish be bowed,  
It's a pretty good plan to forget it.

If you know of a skeleton hidden  
away  
In a closet, and guarded and kept  
from day  
In the dark, whose showing, whose  
sudden display  
Would cause grief and sorrow and  
lifelong dismay,  
It's a pretty good plan to forget it.

If you know of a spot in the life of a  
friend  
(We all have spots concealed, world  
without end)  
Whose touching, his heartstrings  
would sadden or rend,  
'Till the shame of its showing no  
grieving could mend,  
It's a pretty good plan to forget it.

If you know of a thing that will  
darken the joy  
Of a man or woman, a girl or a boy,  
That will wipe out a smile or the  
least way annoy  
A fellow, or cause any gladness to  
cloy,  
It's a pretty good plan to forget it!

"Love beareth all things."

—Claude A. Ries

"The Lord direct your hearts into  
the love of God, and into the patient  
waiting for Christ." II Thess. 3:5.

The situation seemed desperate. For one thing, the Canaanites had nine hundred "chariots of iron." Yet a violent rainstorm favored the Hebrews. "The stars in their courses fought against Sisera," says the poem.

It is one of the older bits of writing in the Old Testament, yet Deborah's Song shows the high level of artistic ability which had been attained in that day. Near its end the mother of the enemy general, who had been killed although his mother did not know of it, listens for the sound of his chariot wheels: "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming?"

And there is much to reflect upon in the concluding lines: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might."

—Selected, C. R. H.



# Kept by the Power of God

John Lebo

THERE ARE always some unsaved people who hesitate to accept Christ as their Saviour, who fear they are not able, as they say, "to hold out." But the Scriptures plainly teach us that it is God who keeps us. We do the yielding and committing and He does the keeping. I want to refer to several verses that verify this truth. I Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Jude 24, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." II Tim. 1:12, "... For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Phil. 1:6, "Being confident of this very thing, that he which hath begun a good work in us will perform it until the day of Jesus Christ." I am aware that there are always some "who depart from the faith and give heed to seducing spirits and doctrines of devils" I Tim. 4:1. We are definitely told in the Word that in the last days there will be the "departers," "mockers," "scoffers," "overthrowers of the faith of some," "wresters of the word," etc., but I am so happy to know that these were by far in the minority, and that the "abiders," "endurers," "obeyers," "doers of the Word," and "overcomers," were always the majority. Praise God for that. If we keep ourselves in the love of God, there is no question whether God is able to keep us. I side with Paul when he said, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul," Heb. 10:39. Also, "I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:14.

## ENABLED—BY THE POWER OF GOD

When Jesus called the twelve disciples unto Him, He gave them power. Divine enablement or empowerment for the task is included in the call of God. Jesus said, Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost

part of the earth." Paul writes in I Cor. 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Acts 2:4, "And they were all filled with the Holy Ghost..." I often wonder whether we appreciate it as we ought to, that we are living on this side of Pentecost. Those who lived before Pentecost, including the Disciples, certainly were not privileged to enjoy the fulness of the blessing because the Holy Ghost was



not yet given. John 7:39, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Since we have greater opportunities and privileges than they had before Pentecost, we also have much greater responsibilities. If we are not effective witnesses in this Holy Ghost dispensation, we surely are without excuse. As dynamite is often used in the excavating industry to render effective and operative the hard places, so this power "dunamis" is given to enable us to witness for Christ effectively in hard places as we go through life. For some, a hard place to witness is in Jerusalem — the home. Sometimes this is due because conditions beyond our control are present in the home. Other times it may be due to the fact that the oral testimony is so much louder and higher than the defeated and inconsistent life. In this case, the other members of the family lose confi-

dence, and the witnessing is ineffective. Actions speak louder than words. I am, however, thankful to-day that there are still families, parents and children, who are maintaining an effective witness among themselves that they are a credit to the cause of God and an inspiration to all who meet them.

Yes, this power enables us that we can be witnesses in Jerusalem — the home; in Judea — among our neighbors; in Samaria — in the community, and unto the uttermost part of the earth — wherever we are. In conclusion, I wish to emphasize, that no other ministry, of the seven outstanding ministries, the ministry of Preaching, the ministry of Teaching, the ministry of Praying, the ministry of Healing, the ministry of Serving, the ministry of Witnessing and the ministry of Giving, be they ever so valuable, is as effective in soul-winning as the ministry of Preaching the Power of God.

Let us no longer be afraid to be dogmatic. To be dogmatic is not to be dictatorial. To be dogmatic is simply to be confident concerning that which we know to be the truth. Where anyone has mastered the facts of any branch of knowledge we expect him to be dogmatic, except in religion! If ever I am to go under the surgeon's knife, I shall want to find a man who knows most about the type of surgery which is involved, and who is completely devoid of any misgiving or hesitation in handling his lethal instruments. I shall want my surgeon to be dogmatic to the last degree. And if I am given one of those spinal shots which leave one wide awake to see the ghostly company surrounding the operating table, I hope I shall be spared any round-table discussion about the procedure. When life is at stake, we want thoroughly informed and confident counsel. Yet, when the very life of the soul itself is at stake, with what strange perversity do we Protestants decry the note of certitude! In no other realm of knowledge do we exalt the man who says, "Of course, I would not be dogmatic about it." It is only in the field of religion that we have come to exalt the mood of tolerance above all other intellectual virtues. We American Protestants are the victims today of a passion for religious tolerance which allows no conviction to stand in the way of its determination to sweep everybody into one cheerful company, whose sole loyalty is to one conviction alone — tolerance of everything! Lacking



a first-hand experience of Christ and His saving grace, multitudes of our church people are finding a spurious religious glow in movements which promise to bring in the millennium by uniting all religious-minded people into one group by means of some magic formula which places fellowship above conviction.—*Walter Barlow in GOD SO LOVED (Revell)*

## To the End

Mont Hurst

THE BIBLE tells us that if we endure to the end we shall be saved. The life of a Christian is a daily battle against the temptations, discouragements and problems and sorrows let loose on the earth among mankind by the devil. If we Christians had no battle here on earth we would not have a way of proving the depth of our faith and love towards God through full surrender and acceptance of Christ as our Lord, King and Saviour. We must persevere. The dictionary defines perseverance; "persistence"; "steadfast pursuit of an undertaking or aim." And, in the field of theology, it is defined as "continuance in a state of grace until it is succeeded by a state of glory." We can be transformed into that state of glory only by endurance which is defined by the dictionary as "a continuance, or a power of continuing under pain, hardship, or distress without being overcome." An old preacher in the rugged hill country was asked to define "perseverance" and he said: "Perseverance means, firstly, to take hold; secondly, to hold on; thirdly, and lastly, never to let go."

This is exactly what every true Christian must practice. "He that endureth to the end shall be saved." There is no place in our journey towards heaven where we may take time out for a side trip, vacation or rest. Our eternal vacation and rest will come in the most glorious manner after we have endured to the end here on earth. And the real Christian, filled with the Holy Spirit, counts it all joy to suffer and fight his way through troubles, trials, and problems because he knows he is fighting the good fight and that a sparkling crown of righteousness is waiting for him in the land where no sun is needed.



## How A Burglar Got Caught

VALENTINE Burke was an oldtime burglar, with kit and gun always ready for use. He had courage born of many desperate "jobs." Twenty years of his life Burke had spent in prison, here and there. He was a big, strong fellow with a hard face and a terrible tongue for swearing, especially at sheriffs and jailers. But in spite of all his wickedness, the Spirit of God awakened him.

It was years ago when D. L. Moody was young, early in his ministry. He went to St. Louis to lead a Gospel meeting, and one of the big dailies announced that it was going to print every word he said—sermon, prayer, exhortation. Moody quaked inwardly when he read this, but made up his mind to weave in a lot of Scripture for the paper to print, and that might count, if his own poor words failed. His printed discourses were sprinkled with Bible texts. The paper tried its best at putting big, startling headlines at the top of the columns. The people were either going to hear Moody, or read what he said.

Burke was in the city jail, waiting

trial for some offense. Solitary confinement was wearing on him, and he spent his time railing at the guards, or cursing the sheriff on his daily rounds.

Somebody threw a daily into his cell, and the first thing that caught his eye was a big headline reading: "How the Jailer at Philippi Got Caught."

Burke sat down with a chuckle to read about the jailer's discomfiture. Somehow the reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" he said to himself, as he read: "Paul and Silas—A Great Earthquake!—What Must I Do To Be Saved?"

"Have the papers got to printing such stuff?" He looked at the date. Yes, it was the morning paper, fresh from the press. He threw it down with an oath, and strode about his cell like a caged lion. After a time he picked up the paper and read the sermon. The restless fit grew on him. Again and again he picked up the paper and read its blessed message.



It was then a strange something came into the burglar's heart and cut him to the quick.

"What does this mean?" he said to himself. "Twenty years and more I've been a burglar and a jailbird, and I never felt like this before. What is it to be saved anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that man is telling about, I believe I'll find it out if it kills me to do it."

Away toward midnight after hours of bitter remorse over his wasted life, and with many broken prayers, the first uttered since he was a child at his mother's knee, Burke learned that there is a God—One who is able and willing to blot out the darkest record at one stroke. He found out the wondrous secret of the Cross, how that on it Jesus Christ bore his many sins and put them all away forever. That night God saved the burglar; he believed the Word of Christ and received everlasting life. Then he waited for daylight, a new creature, crying and laughing by turns.

Next morning when the guard came round, Burke had a pleasant word for him, and the man eyed him with wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had been led to Christ by reading Moody's sermon.

"Jim," said the sheriff to the guard, "you had better keep an eye on Burke, he's playing the 'pious dodge,' and the first chance he gets he'll be out of here."

When the case came to trial, it failed through some legal entanglement, and Burke was released.

Friendless in a great city, known only as a daring criminal, he had a hard time for months of shame and sorrow. Men looked upon his face when he asked for work, and upon its evidence turned him away. But he was brave, and sustained by the mighty power of God, he struggled on. Seeing how his sin-marred face told on him, he asked the Lord if He would not make him a better looking man, so he could get an honest job. And God answered that prayer, for Moody said that a year from that time, when he met Burke in Chicago, he was as fine looking a man as he knew. This was of the Lord, who did it for him in answer to his childlike faith.

After seeking in vain for a long time to find steady work, Burke went to New York, hoping, far from his old haunts, to find peace and honest labor. He did not succeed, so came back to St. Louis much discouraged but still kept by the God who had found him in his prison cell.

One day there came a message from the sheriff that he was wanted at the courthouse, and he went with a heavy heart.

"Some old case they've got against me," he said, "but if I'm guilty, I'll tell them so; I'm done lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

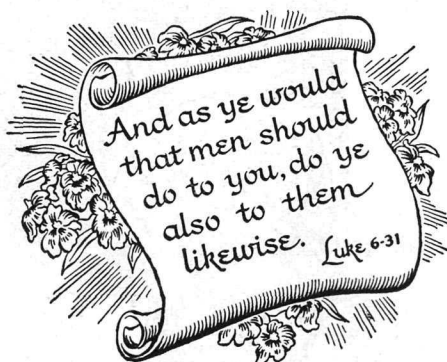
"In New York."

"What have you been doing there?"

"Trying to find an honest job."

"Have you kept a good grip on the religion, you told me about?"

"Yes," answered Burke, looking him straight in the eye, "I've had a hard time, sheriff, but I haven't lost my faith."



"Burke, I had you shadowed every day you were in New York. I suspected your religion was a fraud, but I want to say to you that I know you have lived an honest Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

From that time the tide began to turn. He set his face like a flint. Steadily and with dogged faithfulness Burke went about his duties, until the best men in the city came to know and recognize him. Moody was passing through, and stopped off to meet Burke. He was found in a room upstairs in the courthouse, serving as a trusted guard over a bag of diamonds. He sat with the bag of gems in his lap and a gun on the table. There were \$60,000 worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this sack of diamonds! The sheriff picked me out of his force to guard it."

He cried like a child, as he held up the stones.

Some time after that, Christians of St. Louis had made ready for the coming of an evangelist, who was to lead a meeting, but he was prevented from coming. There was sore disappointment, until someone suggested

that they send for Valentine Burke to carry on the meeting. He led night after night, and many sinful men and women were saved from lives of crime and shame by the wonderful grace of God.

Burke's gentle and faithful life of service was greatly blessed of God in the city where he had been such a sinner. It is a blessed account of God's mercy and salvation, of His power to save sinners. *Are you one of them?*— Words in Season.

## The Pastor and the Sunday School

THE Sunday School is the chief auxiliary of any church. It is the door or the gateway into the church for multitudes of boys and girls, young people, and even fathers and mothers. More people have found their way into the church through the Sunday School than through any other channel. With this in mind, no pastor can afford very long to neglect in any way his relation to this important institution.

The pastor must know Sunday School work. He should be acquainted with the history of the Sunday School movement, how it came into existence, and its progress through the years. He should be a specialist in Sunday School organization and operation. He should be familiar with what is meant by departmentalization, its pattern and structure. He should know how and where to begin to departmentalize and how to gradually bring a school to completely realize it.

He must know something regarding the planning and building of educational units for the most successful program of the Sunday School. Many schools are defeated by ill-planned and inadequate buildings, lack of helpful aids and equipment and old-fashioned techniques and methods.

The pastor should also know Sunday School curricula. The many lines of instruction which are on the market these days should alert the pastor to what is best in Sunday School literature. He should examine and compare and be ready to give reasons for his recommendations.

He should also know something about teacher training and be prepared to give leadership to such a training program. In brief, the pastor should be thoroughly indoctrinated in the whole science of Sunday School work.

The pastor should attend the Sunday School. The neglect of the Sunday School. (Continued on page eleven)



# The PREACHERS NOTEBOOK

## The Preacher's Notes

### Homesickness

BISHOP Ulerly used to quote Heb. 4: 11, "And they all shall wax old as doth a garment," in speaking of the sorry state of the world as he saw it. He would add, "The world is getting old and full of wrinkles." Different words but a similar meaning came from the lips of Dr. Evans, when in his farewell sermon at Hollywood's First Presbyterian Church he referred to "a deep quiet nostalgia for God creeping up on a tired and frustrated humanity." Literally this means "a homesickness," one of the worst kind. A wistful, sometimes morbid yearning for return to some past period, or experience. It is a good word to use to describe the state of the race that has been racing about without serious thought of consequences and now consequences are catching up with it. The theories and philosophies thought to be the answer to life's questions fail them and they are without the answers unless they go "back home," perhaps to the God of grandfather and grandmother. They have been lost and unwilling to admit it and now the "creeping nostalgia" is forcing them to come to attention before some things thought entirely outdated, outmoded, and unnecessary.

Dr. Evans explains further: "America has gone religiously through three eras. The religion of our grandfathers was an experience; the religion of our fathers was a tradition; the religion of the sons had become a convenience. It looks as if we are stepping into an era that may lead us back to the experience of God again. Governors are more willing to be governed and teachers are more willing to be taught..."

Fellow preachers, this world is "homesick." Many do not know what the trouble is. It is our task to make them realize that it is the absence from God that troubles them. Let us look well to the "era" of our preaching according to the outline of Dr. Evans. A definite emphasis on experiencing God in all His fulness must take precedence in our preaching and in the practices we prescribe. Nothing else dare have first place.

To turn men from this weary world to rest at "home" in Christ

Jesus, we must bring them to the point where they see, and will sing;  
*I've wandered far away from God,  
Now I'm coming home;  
The paths of sin too long I've trod,  
Lord I'm coming home.  
My soul is sick, my heart is sore,  
Now I'm coming home;  
My strength renew, my hope restored,  
Lord I'm coming home.*

—C. R. H.

### Among Ourselves

#### The Weekly Program of the Local Church

THE ONLY answer to a complicated or overcrowded program for the local congregation is a well-planned program. Someone has well stated it by saying, "We need to plan our work and work our plan." Under the direction of the Holy Spirit, we must organize our congregational activities so that no group is overlooked and no one is overworked. Christian service should tend to *build up* not *wear out* the saints.

We are living in a world of extremes. Some congregations are suffering from an intensive program that has too much activity, while others are dying by degrees and drying up from too little activity. Opinions may differ widely as to what constitutes a well-balanced congregational program.

You may be wondering at this point what should be included in the regular weekly program of the local congregation. Although we do not propose to have the complete answer that will be entirely workable in your situation, the following pattern may be suggestive with adaptations to meet local needs:

**Monday night**—Committee and Church Board night. (Sunday School Board, Christ's Crusaders Program Committee, etc.) Since most boards and committees do not meet weekly, these can be staggered as desired.

**Tuesday night**—Prayer and Visitation activity. (Smaller groups such as Women's Missionary Prayer Circle; Sunday School Worker's Prayer Band; Visitation Teams, etc.)

**Wednesday night**—Mid-week Prayer Meeting. (Junior Prayer Meeting where advisable.) No other activity planned.

**Thursday night**—Christ's Crusaders; Chorus or Choir; Youth Fellowship; recreation. (This is youth night)

**Friday and Saturday nights**—Stay at home nights. (There should be definite nights planned for the family.)

It must be impressed upon our constituency that, although these church-planned activities are all worthwhile and important, members must be selective in their support of a program such as we have suggested. For example, young parents who are in committee on Monday night, engage in visitation on Tuesday night, and support the Prayer meeting Wednesday night, would possibly do well to eliminate all Thursday night activity for that week. A teen-ager who is in Christ's Crusaders Committee on Monday, Prayer Meeting on Wednesday night, and Chorus practice Thursday night may consider it wise not to participate in visitation on Tuesday night of that same week.

Much thought and discussion is being engaged in these days about budgeting our finances. This is timely and in order. Perhaps, we should spend some time and thought on the subject of budgeting our time so that the Lord's work may receive our choicest time and our best energy.

(You may wish to review "A Proper Balance" in the July 6 issue, in relation to the above article.)

—L. B. W.

### Wit's End

#### "The Preachers and the Trains"

The L & N Magazine listened in on the conversation of three preachers.

One complained, "Our hymns are always interrupted by the C & O Passenger trains rumbling past."

"Oh, that's nothing," contributed the second, "Right at the climax of my sermon, the L & N fast freight drowns me out."

"Friends," broke in the third minister, "I wish all I had were your troubles. Every time my deacons take up the collection, I look down the aisle and there comes the 'Nickle Plate'."

Evidently, non-hilarious givers predominated in the last preacher's congregation. Happy is the pastor whose people first "give themselves willingly" to God. He is not troubled by the "Nickle Plate" nor does "Alexander the copper-smith" do him much harm. "Willing-hearted" people share willingly of their means for every cause of the Master, and His work goes forward in the church where they are found.



## My First Visit to Hagi

Peter Willms

**T**HE LORD did such great things for me on my first visit to Hagi, our chosen mission site, that I decided to report on it.

When I arrived in Hagi my faith for an interpreter began to be tested because Hagi is an "out of the way" city and therefore it is conservative and relatively untouched by Americans. Nevertheless, I used my dictionary and what little Japanese I knew to find the city hall. As I had already surmised by my first impression of the city, English was not a common language in Hagi. However, by using various modes of communication, with no little help from the Lord, I was able to communicate my need of an interpreter. Soon one of the fellows offered to take me to the police station. There I was introduced to a fine young man who could speak English. Furthermore, he was immediately released to act as my interpreter!

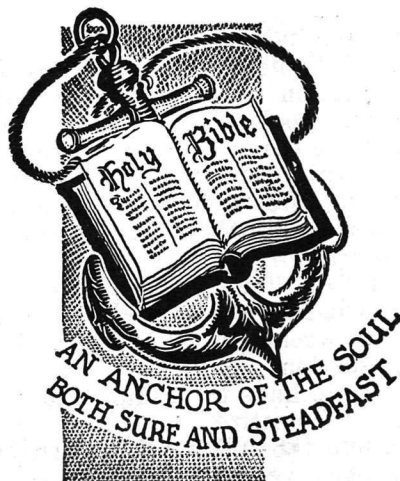
That evening I made a "public relations" call at the Catholic institution (Spanish Catholics, 2 priests and 5 nuns, one of whom could speak English). The one nun who could have conversed with me had begun her annual one week of silence and so my contact was with a priest who could read and speak a little English but could not understand the spoken English very well. So I wrote out my sentences and he replied as best he could. They have a big program in Hagi, another illustration that Protestants are slow.

The following morning I reported to the police station and met my interpreter again. First we had an interview with the police chief. I told him something of our plans for meetings, etc. and he gave quick consent to open air meetings. He then asked me to tell him something about Christianity—which I did with relish. When I was through he opened his desk drawer and pulled out a Japanese book which I recognized as a Pocket Testament League Gospel of John. He said that he had read it through three times and had received much help though he could not understand it fully. Then I was sure that God is going before us in Hagi and is preparing a harvest. Help us to claim that police chief for Jesus!

My interpreter and I then took our

leave and proceeded to the mayor's office in the police staff car duly chauffeured. The mayor gave us a very warm welcome. He was happy that we were planning to start mission work in Hagi because he felt it would be a good thing for the city. He stated that just the night before he had listened to a radio message by Dr. Kagawa, one of Japan's outstanding Christians, as many of you know. Are we expecting too much when we pray for the conversion of this mayor? I think not, on the basis of God's Word I know that we can expect it.

At present, we are making our contacts for property through Mr. Take-shite, a real estate broker. After definite arrangements, a detailed report will be made.



### It Always Takes Money

We in America have taken multiplied daily blessings for granted, having no relative standard for comparison. Isn't it true that we have been giving to God only of our surplus? Have we actually made any personal sacrifice to get the Gospel message out?

The doors to new as well as old mission areas are swinging wide to us. How can we hesitate to enter? Souls are daily perishing, many of whom have never heard even one message on God's love for fallen humanity.

The Foreign Mission Board of the Brethren in Christ Church is stepping out by faith to fields of greater service in a tremendously needy world, almost engulfed by the forces of darkness, sin, and communism. Will you join with us?

### GLIMPSES FROM CUBA

The 40 by 60 tent was usually one-half to two-thirds filled. Responses to altar calls were a usual part of the meeting. While some may have come out of curiosity, and some for other reasons, we believe there were many sincere inquirers. To some of these, we believe the new light of the gospel has become a vital spiritual force, in contrast to most of the religious forms now practiced there.

It is not visualized as an easy field but it is certainly a needy field. There is apparently little dynamic, evangelical Christianity in some sections of the island, and so there are some open fields. Too much mission work in Cuba has been of the "pitch a tent" type, with no adequate provision for follow-up work and spiritual nurture. To do effective work there must be a continuous program which will build these converts into stable Christians.

### MEXICO

The relief program out of which we anticipated the developing of the mission program has been going through a period of reorganization and adjustment. This, and other problems, some of them peculiar to Mexico as a mission field, has so effected the development of a program work that we are still unable to make definite commitments concerning work in Mexico. Let us pray together that the Lord will overrule so that every step taken shall be according to His will.

### JAPAN

Sister Wolgemuth writes of the arduous labours of her husband "in journeyings oft" through the island making contacts with church leaders in order to the carrying through of the fifty evangelistic campaigns to be conducted in connection with the World Congress on Evangelism.

Another letter says "Last week Samuel was in the area where Pete and Mary will be working, arranging for summer campaigns. He said the weather was like Southern California, a beautiful section, tangerines on the trees, lovely and warm but also an area of great need, an open door. One Methodist Church and one Catholic Church in the area of 130,000 people. It takes about 24 hours by train one way so I don't suppose we'll get to see them very often. How thrilled we are about their coming!"

### FROM NEW MISSIONARIES

"On Christmas Eve all of the missionaries at Mtshabezi went to the hospital and sang a few Christmas carols in Sindebele to the patients. They seemed to appreciate it and we enjoyed doing it very much."

### A New Missionary and an Old Argument

"Brother Stern told some one that he didn't see that it could be hotter here at Mtshabezi than it is at Matopo. He brought a quartette down today to give some special music for us and enthusiasm to them to do better. . . . He admitted after church that if it was this hot the past several days here, it is hotter here than there."

The moral is:—?

—Mtshabezi Mission

*Evangelical Visitor*



## THE RIGHT EMPHASIS

I do feel a real Challenge in getting the teachers and boys to feed more thoroughly on His Word and to use the fellowship and privilege of prayer more. I appreciate the classes I have with Std. V and VI boys. They are very fond of memorizing Scripture and do well in it; but, oh, that they may hide His Word in their hearts, and strive to live it each day in their lives!

## EARLY SUNDAY SCHOOL AT MATOPO

The bell to start the early Sunday School rings at 6:40 A. M. (sun-time, part of the year.—Ed.), but before the bell rings we can see the little boys and girls coming from all directions—running, walking, on bicycles, on donkeys and sometimes on sister's back.

After the opening devotions, they are taught in various classes by Student Teachers, as a part of their training for more effective service.

God has blessed their efforts and answered prayers until we have an average attendance of over one hundred. Our highest attendance for one Sunday in 1952 was 186.

The Student Teacher's interest does not stop at Matopo; as they write back from their schools and tell us how they try to build up their Sunday Schools. This is one form of Child Evangelism that we know has borne and will continue to bear precious fruit. Pray for these boys and girls!



NEAR EAST

Philip Rittgers, aiding in a Mobile Clinic at Berachah Sanitorium, quotes Rev. 7:9 as proof that there will be converts from among the Moslems and says, "We try to speak to the people about Christ before we dispense medicine, but sometimes we delete the message for fear the authorities will put a stop to it. Then when things have blown over we start again, thus reaching people too hostile and fanatical to be reached by more direct means."

## The Pastor and the Sunday School

(Continued from page eight)

day School on the part of many pastors is hardly excusable in the light of its important relation to the church. A pastor who slights the Sunday School will soon find the Sunday lost to him. A pastor on time, in sight, and welcoming others to the Sunday School will be rewarding in many ways.

The pastor might well visit various departments from the nursery to the adult. Children should have the opportunity to get acquainted with him and to recognize him as their pastor. Young people should know him, greet him, and recognize him as their friend. Older folk will be warmed and cheered by the fact of his presence and the strength of his hand-shake.

He should be an ambassador-at-large working everywhere through the Sunday School to support and strengthen its work. The pastor who does not put in an appearance until the more formal worship service will have lost an amazing opportunity to win many to that service.

*The pastor should shepherd the Sunday School.* Many homes are represented in the Sunday School which are not represented in the church. The pastoral ministry must include the Sunday School with its many who are just on the fringes of the church. They are not in it and they do not attend it. The Sunday School constitutes their one and only contact with the church.

The Sunday School roll constitutes a field of opportunity for visitation, spiritual ministry, and soul-winning second to none in the entire parish. Children are born, young people are married, older people die, tragedies occur, and life in all of its varied experiences calls for the interest, concern, and faithful ministry of the pastor. The Sunday School always presents the wider field of shepherding ministry for the true and faithful pastor who loves people and loves to serve them.

*The pastor should promote the Sunday School.* He should be interested in its progress and in its growth. He should advertise it abroad, announce it from the platform, plug its special campaigns and features, and comment on and commend its advances and successes. The whole world should know that he is a Sunday School enthusiast, always

(Continued on page twelve)



## There Is No Difference

Buckwalter - Climenhaga - Engle

### HOW DO YOU SCORE?—

1. Who was the first contributor to Brethren in Christ foreign missions, when and where? pp. 14 & 15. (3)
2. Who composed the first party sent out? (1 point for each correct individual) pp. 16, 17.
3. What did Cecil John Rhodes do to forward the work? pp. 19, 30. (1)
4. What two men (Paul and Barnabas!) were sent to visit our mission fields in 1922? (2) p. 245.
5. Who was our first field superintendent in India? (1) p. 239.
6. Why did some zealous Hindus believe that the goddess Kosi was showing her wrath against the Christian? (1) p. 252.
7. Who is Sityokupi Sibanda: overseer's wife, first deacon in African church, Indian widow serving as Bible woman, African Bible woman? (1)
8. What is the meaning of the Sindebele expression, "He has a liver"? (1) p. 48

Perfect score, 15.

LOYALTY TO OUR LORD AND TO THE CHURCH demands an intelligent interest in the program of its missions. This book is a must.

### DO YOU HAVE THESE IN YOUR LIBRARY?

1. *South and South Central Africa*, by H. Frances Davidson.
2. *Sowing and Reaping: The Story of a Work of God in Rhodesia—1898-1948.* (African Jubilee brochure)
3. *There is No Difference*, by Anna R. Engle, John A. Climenhaga, Leoda A. Buckwalter.

*The Lord hath done great things for us: whereof we are glad.*  
Psalm 126:3.

## Bethel, Kansas

"Thy children shall be like olive plants about thy table." Psalms 128:3.

Using the above text, Bishop M. M. Book gave a very challenging message to parents preceding the dedication of the entire family of Bro. Lawrence Crawford, Robert, Donald, Kenneth, Dennis, Tracey and Stanley, also the daughter Ruth of Bro. and Sr. Eldon Engle. Preceding the dedication of children, Bros. Lawrence Crawford and Ernest Gramm, by request, were readmitted into church fellowship.

May the acknowledging of their previous failure as a good steward of Christ be an aid to them in the future knowing we have an all-sufficient Saviour.

A. M. E.

## Locust Grove Congregation, York, Pa.

Greetings from the Locust Grove Congregation. The work of the Sunday School is encouraging with new interest and increased enrollment. We look forward to our Teachers and Workers Meetings. Bro. Cyrus Lutz was guest speaker at our current one. His subject was "The Teacher's Responsibility."

Bro. Paul McBeth was with us in November for our revival meetings. Certainly we can say of these services, "The Lord has done great things for us whereof we are glad." We could feel the presence of the Holy Spirit in our midst in an unusual way. There is a tender spot in our hearts as we think of these meetings. We had children's meetings each Tuesday and Friday nights. Sr. Pearl Wolgemuth was with us the last Friday evening. At the close of her talk, she invited those who wanted to let Jesus come into their hearts, to go with her to a S. S. room in the basement. Many children responded. Several of our S. S. boys were saved at another time. We were glad for a young couple who knelt at an altar of prayer. They became interested in our services through our Bible School. The Lord was speaking to them and during the revival they were saved. Since then they have dedicated their three children to the Lord and were recently baptized. Several were sanctified and we had a wonderful time confessing our faults and being melted together in Christian Love.

Our Bible School was held June 15-26. The average attendance was 138. There was a good response of offerings. The total amount was \$125.00. Of this amount, \$70.00 will be used to buy scales for the New Medical Centers in Africa and India. The remainder will be used to buy braille Bibles for the blind. The time passed too quickly for the children. Many wished it would last all summer.

On July 19 we again rejoiced as two young boys of our Sunday School were received into church fellowship. Immediately following the reception service, they were baptized. Three others were also baptized.

## Air Hill Congregation

The Air Hill Daily Vacation Bible School convened each week day evening at 7:15 P. M. from June 15 to 26, with Mrs. Pearl Eberly as superintendent.

The School opened with an enrollment of 262 and closed with an enrollment of 332. There was an average attendance of 295, with a perfect attendance of 191. Each child having perfect attendance was presented with a scripture text book mark.

"Ye are The Light of The World" was the theme; using an attendance wheel with

an electric light bulb burning for each child enrolled. The project of the school was to send the children's offering to India for hospital equipment. Changing their money to half dollars, we circled them inside the lights. The center of the wheel was a hand drawn map of the world.

The children's offering amounted to \$200.

Bro. Harvey Musser had charge of decision night the last Thursday evening. There were about forty children presented themselves at the altar for prayer.

The closing program was given on Friday evening. There was a large representation of parents present.

We thank God for all that was accomplished through the work of our Bible School.

The Air Hill Congregation sponsored a tent meeting at Horse Valley with Bro. Charles Rife as our Evangelist. The attendance was good and the Holy Spirit was in the services. Four knelt at an altar of prayer and we thank God for all that has been accomplished. We do pray that others might yet accept Christ as their Saviour.



## The Pastor and the Sunday School

(Continued from page eleven)

behind the Sunday School and working for it.

He should be a member of the Executive Committee where he can let his influence be felt and his ideas be known. He should work closely with the leaders in the extension and promotion of the school. It is not necessary for him to be running ahead pulling, but he should be running behind pushing. Let the pastor be everlastingly at the job of pushing and promoting the Sunday School.

*The pastor should pray for the Sunday School.* It seems odd to even suggest it. However I have been a pastor too many years to forget that it is easy to neglect praying regularly for this great auxiliary ministry of the church. He should also put this burden upon the hearts of others.

The importance of the Sunday School arises from a threefold consideration: (1) It is the sphere where more Christians are at work in the church than any other; (2) It embraces in the largest measure the teaching ministry of the church; (3) It touches boys and girls and young people at their most susceptible and pliable ages.

Can pastors afford then not to make their Sunday Schools the burden of their hearts and the subject of their prayers? Let him pray for the officers, the teachers, and the students. Let him pray for the community, the homes, and the people from which his school draws its registration. Let him pray for strong leaders, effective teachers, real soul-winners. Prayer will change many a drab and dead Sunday School into a mighty movement for God.

The "pastor and the Sunday School" should be an inseparable combination. He should bless it with his presence, his pastoring, his promotion, his planning, and his praying. Let every pastor give his support to building the Sunday School and he will thereby build his church.

—Missionary Worker.

## Missions

(Continued from page eleven)

Mtshabezi Mission,  
P. B. 102 M, Bulawayo,  
Southern Rhodesia.  
July 12, 1953.

Dear Readers of the Visitor:

This finds me home at Mtshabezi again, after a very enjoyable, and I trust beneficial, short furlough to the coast. Rest, change of scene, sea air, lower altitude—all played a part in renewing energy and strength. But that is not all. Attendance at services for people of our own race, listening to stirring messages from God's word, reading of good books, meeting and fellowshiping with others of God's children, some of whom were missionaries or other Christian workers, seeing in a new way the devotion and sacrifice of some of those in charge of Christian holiday homes and Y. W. C. A.'s (which in South Africa are definitely evangelical with a spiritual emphasis), visiting other missions—this all did much in giving me new spiritual courage, vision and zeal.

But it is good to get home again and back to work. Today as I went village visiting I was made to feel so thankful to be alive. I left the mission about seven o'clock in the morning, returning just before Sunday School which takes in at 10:45. First, I went to Muhlwa Mpofu's village. While I was on holiday their son, Josiah, died, and I wanted to sympathize with them and also visit Muhlwa's wife, Naka December, who has not been well. They—especially Naka December—seemed very glad to see me. They said Josiah died victoriously in the Lord. Shortly before his death he asked them to sing, "Wa zi twal' izono Jesu"—"Jesus bore my sins." He seemed happy in the Lord and realized that he would soon go to be with Him. What a comfort this is to them. Even so, Muhlwa seemed not much nearer repentance than before. He did not want me to stay on that subject very long. Anyway, we had prayers. I taught them a chorus which I had learned on holiday about choosing which way you will take, because there are only two ways. One leads to heaven and the other to death. I hope and pray the strains of the chorus will linger in Muhlwa's mind and heart. Pray for him.

Evangelical Visitor



Next I went to another Mpofu village near by. Each time I visit there I am impressed with the hardness and unresponsiveness of the people there. God have mercy upon them. One member of the family, Willie Mpofu, is in jail now.

Then I went on to Tanka Sibanda's village. His wife, Naka Richard, though not well and often unable to come to church, does come when she can and seems so earnest in following the Lord. Her husband drinks and makes life hard for her. Upon my arrival, I found only a child, but she went quickly to the near-by village to call the adults. She ushered me into a neatly kept room to await their arrival. Soon they came, Naka Richard all smiles. Not only Tanka came, but his brother, Fever Sibanda who works in town but was just home for the week-end, Naka Richard's brother, Dennis Nkala, at whose village they had been, and a neighbor, Dick Tebe—none of them Christians. They seemed eager to talk about God's way, however, and Dennis Nkala said that both he and Dick Tebe had once been learning at Matopo Mission. He had passed Standard VI and the other Standard IV. They planned to return the following year, but something got into them and they went to town to work instead. Later he went to Johannesburg, got to drinking—and has been drinking ever since. They said something like this, and seemed in earnest: "Do keep on praying for us and coming to see us, and perhaps one day we will repent." I tried to explain that now was the day of salvation and that they did not need to break with sin in their own strength. They do not have enough strength of themselves, but God will give them the power if they will but come to Him and let Him. All but Fever raised their hands for prayer. They sang heartily in our little service. Won't you put these men on your prayer list? They really seemed hungry, but bound by Satan.

Naka Richard slipped out and busied herself a bit in the kitchen. Before long she came in with two hard-boiled eggs, a little dish of coarse salt, and a couple pieces of delicious boiled chicken. Even though time was passing all too fast, I could do no less than eat at least some of it. She was so happy to be able to give me food. She is a plucky woman, but do pray for her too, that her faith fail not.

Then I hurried on to see Luzwita Moyo, the old man who was once a snake-charmer and is still a doctor of sorts (witch-doctor at least partly.) He has been ill with heart-trouble and it seems his days are numbered. However, today I found him very cheerful and he even admitted that he was better. But he has other heart-trouble too—how he does need God. He had asked for prayer different times, but it did not seem to me that today he was so keen on prayer, now that he is better again. He needs it though—desperately. Do remember him.

As I cycled home, I was thankful for my bicycle and for strength to use it, thankful for the privilege of witnessing for Christ in the villages, and thankful too for the power of Christ to save to the uttermost all who will come and trust themselves to Him.

—F. Mabel Frey.

## These Serve Under the Relief and Service Committee

After spending one year in Germany with the first builders' unit, Howard Landis, Jr., volunteered for a pioneer work in Greece, feeling that this was a part of his full consecration to the Lord. Six boys, including

their leader, made their temporary quarters at Anatolia College in Salonika (Thessalonica of the N. T.), then later in a house in the village . . . Their work here is farming . . . Their corn project was quite a success. Where the Greeks got about 20 or 25 bushels, the Pax group got 45 bushels . . . The boys have a great chance to witness and testify.

Reviewing case after case of destitute refugees and displaced persons (D. P.'s), individually or by families—this is the work which absorbs Mrs. Edith Kern in Barrack 14 in a suburb of Salzburg, Austria. Out of experience with many suffering, distressed and insecure people she makes this interesting observation: "Experience has taught us that the characters who have really suffered deeply and tragically rarely offer their story spontaneously. It takes careful questioning and understanding sympathy to extract their suffering. I always shy away and look with deep suspicion on the person who sits before me and spills out a terrible escape. He is usually out to get all he can in both publicity and material aid." But her letters are full of cases of silent, uncomplaining suffering and we are glad for this witness in the name of Jesus in Salzburg, Austria.

## Here Again, Away Again!

—Norman Wingerts

Last year was the year to come home from their assignment in Germany under the Relief and Service Committee and those of us who had read his book, "A Relief Worker's Notebook," looked forward to seeing their pictures with an undertone of symbolism and warm appeal when he came our way. We were not disappointed!

This year finds them under a three-year appointment to Japan where (with Orrie Miller present initially) they will inaugurate an M. C. C. program of relief.

## Serving Under Dr. Lambie

"I am working at Berachah T. B. Sanatorium, which was started and is being directed by the great veteran missionary, Dr. T. A. Lambie. The hospital opened for patients first in January. It is at least a 60-bed hospital . . . We also have a training school for Arab girls . . .

We hold large clinics weekly; we feel very badly that we must turn some away because it is impossible to care for all.

About one half mile down the road, nearly at the doorstep of Dr. Lambie's home, is a refugee city of 8,000 persons, living in tents or in one-roomed stone houses.

Our chief interest in these people (patients, hospital helpers, etc.) is to win them for Christ . . . I feel a great responsibility as a Christian witness as I work with these Moslems day after day."

—Ethel Wolgemuth, Box 1, Bethlehem, Hashemite Jordan.

## CPS Reunion to be Held at Camp Mack

September 6, 1953

The Seventh Annual CPS Reunion for Indiana, Michigan, Ohio and Illinois CPS men and their families will be held at Camp Mack near Milford, Indiana on Sept. 6, 1953.

The program starts with a worship service at 10:30 A.M. After the carry-in lunch, there will be an informal fellowship program beginning at 2:00 o'clock.

For information contact Ray M. Zercher, Nappanee, Indiana.

## Kansas Youth Conference

King Solomon Christian Service Camp

Solomon, Kansas

Aug. 19, 20, 21, 1953

All youth are invited to attend. It will be a time of recreation and real spiritual uplift.

For further information write or contact Marion L. Book, Secretary, Abilene, Kans. R. 1.

## Married Folks' Conference

Messiah College Campus

Grantham, Penna.

August 23, 1953

Final plans are being completed for the Annual Married Folks' Conference to be held Sunday, August 23, 1:00 P. M. to 8:45 P. M. on the Messiah College campus, Grantham, Penna. If you have been married twenty years or less or have a child six years old or under, you are invited to attend.

The registration fee is \$3.00 per couple. Fill out the application below and send to Isaiah B. Harley, Married Folks' Conference Director, Grantham, Penna.

### Married Folks' Conference Registration

Dear Mr. Harley,

I expect to attend the Conference on Sunday, August 23. Please reserve plates for the supper.

Sincerely,

Name \_\_\_\_\_  
Address \_\_\_\_\_

## Indiana Youth Conference

August 21, 22, 23

Camp Mack, Milford, Indiana

A program of interest to all youth awaits you at Camp Mack. Enjoy this week end of counsel, study and recreation with us. Theme: "The Race of Your Life!"

Rev. Owen Alderfer of Springfield, Ohio and Dr. C. O. Wittlinger from Messiah College, Grantham, Penna., are the special speakers. For details write or call Ray Zercher, Nappanee, Indiana.

## Camp Meeting Schedule

Memorial Holiness Camp

West Milton, Ohio

Aug. 15-23, 1953

Workers: Camp Director, C. J. Ulery; Evangelist, Charlie B. Byers; Bible Teacher, Percy Cassel; Song Leader, Harold Scheidel; Children's Workers, Howard and Pearl Wolgemuth. For reservations write to I. R. Hoover, Ludlow Falls, Ohio.

Niagara Holiness Camp  
(Niagara Christian College)

Ft. Erie, Ontario, Canada

Aug. 23-30, 1953

Workers: Evangelist, Lester Myers; Bible Teacher, Henry N. Hostetter; Song Leader, Walter Winger; Children's workers, Howard and Pearl Wolgemuth. Further information, write to Roy V. Sider, Sherks-ton, Ont.

August 17, 1953

(13)

## Belle Springs Holiness Camp

Navarre, Kansas

Aug. 23-30, 1953

Workers: Evangelist, Luke L. Keefer; Bible Teacher, Elam O. Dohner; Missionary Speakers, Arthur Climenhaga and wife and Ruth Hunt.

## Love Feast Schedule

### Ontario Fall Love Feasts

Rosebank and Springvale ..... September 19-20  
Markham and Welland ..... September 26-27  
Cheapside and Howick ..... October 3-4  
Wainfleet ..... October 10-11  
Bertie and Frogmore ..... October 17-18  
Boyle ..... October 24-25

### New York

Clarence Center ..... October 4  
Ontario Joint Council will convene in the Nottawa District at the Sixth Line Church on September 5, 6, and 7, with the arrangements for a communion service on Saturday evening, September 5.

### Pennsylvania

Antrim, Penna. .... October 17-18  
Fairland Congregation, Cleona, Pa. October 18

## Notice to Christian Business Men

Farms for sale near Franklin Corners Church. One mile north of the church is one farm of 115 acres, fully modern house, on a cement road.

One mile East of church a farm of 240 acres with two sets of buildings; one house is fully modern.

Two other farms about 80 acres each with fair buildings one and a half miles South East from the church.

Anyone interested in helping the church program or securing a farm here please write me for information.

Albert E. Cober,  
R. 4 Morrison, Illinois.

## Oklahoma Youth Conference

Jabbok Bible School Campus

Thomas, Oklahoma

August 28-30, 1953

This is your invitation to attend the Sixth Annual Oklahoma Youth Conference. Bishop and Mrs. Arthur Climenhaga and Sister Ruth Hunt will be the speakers for this Conference. Registration fee remains the same as former years—\$3.50. Registration begins August 28 at 1:00 P. M. See you at J. B. S.!

## BIRTHS

"Children are an heritage of the Lord."

**BASE**—Mr. and Mrs. Alfred Base (Naomi Redger) of the Bethel Congregation, Kansas were happy to welcome Gerald Dean into their home on July 1, 1953.

**ENGLE**—Mr. and Mrs. Evan Engle and five daughters welcomed into their home on June 19, Max Wendell. The Engle's attend church at Rosebank near Hope, Kansas.

**GUTSHALL**—Linda Kay Gutshall, born to Kenneth and Jean Gutshall, Elizabethtown, July 5, 1953.

**HESS**—Donna Fay Hess, born to Mr. and Mrs. Lester Hess, Elizabethtown, July 4, 1953.

**KIPE**—Bro. and Sr. Harry Kipe, Chambersburg, Pa. are happy to announce the arrival of a son, David Harry, born on July 10, 1953.

**LEHMAN**—Dale Eugene Lehman, born to Robert and Elcancer Lehman, Carlisle, Pa., June 6, 1953.

**WENGER**—A son, Dennis Ray, came to bless the home of Bro. and Sr. Blair Wenger, Chambersburg, Pa. on June 25, 1953.

**ZERCHER**—Rev. and Mrs. John E. Zercher, Box 53, West Willow, Pa. announce the birth of a son, Richard Kieth on July 23, 1953.

## MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the *Evangelical Visitor*.

**HYATT-HENRY**—On July 8, 1953 at the Welland Brethren in Christ mission Sr. Anna Henry, daughter of Bro. and Sr. Edwin S. Henry of Manheim, Pa., was joined in marriage to Bro. John Orval Hyatt, son of Mr. and Mrs. Orval Hyatt of Welland, Ont., Eld. Jos. A. VanderVeer officiating.

**PEDERSEN-FETZER**—On July 13, 1953 Mrs. Grace Fetzer, of San Diego, and Bro. Jens Pedersen, native of Norway, were united in marriage in The Mission Home before a large group of friends by Rev. H. W. Buckwalter.

Bro. Pedersen is one of the senior members of The Life Line Gospel Mission in San Francisco.

**WOOD-CARLSON**—On July 11, 1953 at the United Missionary Church at Flint, Mich. Willa Ann Carlson, daughter of Bro. and Sr. Geo. Carlson of Clio, Mich. was joined in marriage to Emmet A. Wood, son of Mr. and Mrs. Wood of Mt. Rose, Mich. Eld. Jos. A. VanderVeer, grandfather of the bride, officiated.

## OBITUARIES

"Blessed are the dead which die in the Lord."

**FINKENBINDER**—Martha E. Finkenbinder, widow of Samuel A. Finkenbinder, was born December 27, 1886, and passed away July 23, 1953 at her home in Carlisle, Pa., aged 66 years. She was the daughter of the late John and Anna Hefkin Gibb and was a member of the Brethren in Christ Church where she was a faithful worker until the time of her death.

She leaves to mourn her loss three daughters: Mrs. Raymond Alexander, Mrs. Fred B. Boyles and Mrs. Simon Lehman all of Carlisle; two brothers: John Gibb, Camp Hill, Pa. and Jacob Gibb, Pittsburgh, Pa.; a sister, Mrs. Harry Bricker, Plainfield, Pa.; nine grandchildren, five step-grandchildren and five great-grandchildren.

Funeral services were held at the Lutz-Hoffman Funeral Home in Carlisle on July 25, 1953 with Eld. R. H. Wenger and Bishop E. H. Wenger in charge. Burial was in the Mt. Holly Springs Cemetery.

**HOFFER**—Esther A. Hoffer, daughter of Henry and Lydia Doutrich was born July 16, 1906 and passed to her eternal home July 20, 1953, aged 47 years, 4 days.

In 1924 she was united in marriage to Harvey Hoffer. To this union were born three daughters and one son. She is survived by her husband, Harvey B. Hoffer, Lebanon; Mrs. Faye Weierbach, Lebanon; Richard, who is serving his time in the U. S. Army in Italy at present; Mrs. Evelyn Heisey, Lebanon; Verna at home; two grandchildren; and her mother Lydia Doutrich and one brother, Jacob Doutrich, both of Cleona, Pa.

Early in life she was definitely converted and united in fellowship with the Brethren in Christ Church, and was a faithful member of the Fairland congregation. Throughout her illness she maintained her faith and trust in the living God and was fully reconciled to the Lord's will and purpose for her.

Funeral services were conducted by Bishop Titus M. Books, using Prov. 14:26 as the text. Interment was made in the Fairland Cemetery.

**KUNTZ**—James Arthur Kuntz, son of James and Rebecca Kuntz, was born May 22, 1874 in Cass county, near Waverly, Indiana. He died June 29, 1953, aged 79 years, 1 month, and 7 days.

In the spring of 1879, he moved with his parents to Butler county, Kansas. The family then moved to Dickinson county in the fall of 1880, locating on a farm seven miles north-east of Abilene, where he lived until 1941 when he retired and moved to Abilene.

He was united in marriage to Zora Kready in 1902. At the age of twenty years, he was converted.

He is survived by his wife; two daughters, Mrs. Edna Newell Bert of Detroit, and Edna at home; five sons, Nathan, Harry, Roy, Homer, and Earl, all of the Buckeye community; and nineteen grandchildren, and other relatives and friends.

Preceding him in death was a sister, Lily R. and two brothers, Homer Adrain, and Willard C.

Memorial services were conducted at the Brethren in Christ church, July 2, with the Rev. Paul Snyder and the Rev. Floyd Atkinson officiating.

Interment was in the Union cemetery.

**LEAMAN**—Sr. Etta E. Leaman, wife of the late Joseph B. Leaman was born at Springfield, Ohio, August 1, 1870 and departed this life July 13, 1953. She is survived by four sons: Enos, Paul, Le Roy and La Verne; sixteen grandchildren and twelve great-grandchildren.

Sr. Leaman was converted as a young girl and united with the Brethren in Christ church of which she was a member until death. In 1893 she was united in marriage to Joseph B. Leaman at Abilene, Kans. They moved to Upland, California in the year 1900 and were among the pioneer members of the church here. For the past twenty years she has been afflicted but she manifested a radiant disposition. She was greatly loved by her family and a host of friends.

Funeral services were held at the Upland Brethren in Christ Church July 16, with Rev. Alvin C. Burkholder in charge, assisted by Bishop J. H. Wagaman. Final resting place, Bellevue Mausoleum, Ontario, Cal.

**WOLGEMUTH**—Lizzie B. Wolgemuth, wife of Ezra E. Wolgemuth, Mount Joy, Pa., slipped away to be present with the Lord, Wednesday, July 15, 1953. After only minutes of sudden illness she was taken to the Lancaster General Hospital and from there she left us with her husband and eldest son, C. Miller at her bedside.

She was born in Conestoga Township to the late Rev. Christian B. and Lizzie Zercher Miller. (Brother Miller was a minister in the Brethren in Christ Church.) Lizzie was saved and became a member of the church at 18 and was a member of the Cross Roads congregation. All who knew her quickly recognized the spiritual fragrance of a deep and very sincere Christian life.

On November 20, 1953, she and her companion had the happy privilege of enjoying their 50th wedding anniversary with all the children and grandchildren. She was a devoted wife and mother. She left a sealed envelope with detailed arrangements for the memorial services:—her desired text, II Cor. 5:1; her favorite Psalm, Psalm 37; ministers to speak, Bishop Thuma, Rev. Wilson, (Calvary Bible Church) and Rev. Harry Brubaker.

Surviving in addition to her husband are these children: C. Miller, Mount Joy, Pa.; Paris M., Hummelstown; Rev. Harold M., Orlando, Fla.; Martin M. and Charles M., both of Mount Joy; Lt. Clarence E.; serving with the air force in Japan; Elizabeth, wife of John Honsacker, Roaring Springs, Pa., and Rev. Ezra E. of Detroit, Mich. Sixteen grandchildren, two great-grandchildren and a sister, Cora, wife of Lloyd Yoder, Mechanicsburg, Pa., also survive.

**ZERCHER**—Andrew H. Zercher was born November 2, 1879 the son of the late Jacob and Elizabeth Zercher in East Donegal Township, Penna. He died at his home in Mount Joy on July 21, 1953. Having completed his day's work and returned home, he was stricken and died suddenly from a coronary occlusion, aged 73 years, 8 months, and 19 days.

He was converted in his youth and lived his entire life of faithful service as a member of the Cross Roads congregation of the Brethren in Christ Church. On October 20, 1904 he was united in marriage to Anna M. Hess.

Surviving are his wife and the following children: Rhoda E. (Mrs. Jacob G. Brubaker), Upland, Cal.; Anna Ruth at the Navajo Mission, Bloomington, New Mexico; Jacob E. of Manitou Springs, Colorado; Ray M. of Napanee, Indiana, and Erla Jean (Mrs. Willard D. Stump), Upland, Cal. One infant daughter, Verna Mae, preceded him in death. Also remaining are nine grandchildren and the following brothers and sisters: Ezra Zercher; Mary, widow of the late Ezra Engle; Naomi, wife of Bishop I. W. Musser, all of Mt. Joy; Martha, wife of Walter Heisey of Hershey, Pa.; and Ira J. of Grantham, Pa. and many other relatives and friends.

Funeral services on July 25 at the Cross Roads Church were in charge of Bishop B. E. Thuma with Rev. Harry Brubaker and Rev. C. R. Heisey assisting. Bishop Thuma spoke from Rev. 14:13 as his text. Interment followed in the adjoining cemetery.



## Items from the News

**CHICAGO (E/P)** Under the direction of **Horace F. Dean**, President of Christ for America, plans for the second **CHRIST FOR EVERYONE** campaign have been laid for the four weeks from October 4 through November 1, 1953. Participating in the campaign again this year will be thousands of churches throughout the United States and Canada. Two states, Florida and North Dakota, plan state-wide campaigns. This unusual and inspired form of simultaneous revival works on the neighborhood level. Each pastor is his own revival campaign manager assisted by hints and helps as he desires from the national office. Complete freedom is allowed to each church to plan their own manner of campaign, and to publicize and follow up its work, and even to altering the dates to suit the needs of the local community.

The National Industrial Conference Board estimates that the American people are worth in excess of 800 billion; autos, 55 billion; insurance, 50 billions; farms, 100 billion; real estate, 100 billion; liquid assets, 240 billion; homes 210 billion; and unincorporated businesses, 65 billion. The average family is worth about \$15,000; and half of the families own homes.

Thirty one-minute films are being produced by the American Bible Society for use on TV during the Worldwide Bible Reading period, Thanksgiving to Christmas. Each will have a Scripture selection

chosen from the reading for the day, as well as an announcement about the Bible Reading program and an invitation to write in for the 1954 daily Scripture reading list. A thirty-second abbreviated version will also be made.

**WILLOWS, California (E/P)** A United Press wire carries the following story of the death of New Tribes Mission trainees in California this week: Fourteen missionary trainees and a forest service employee were trapped and burned to death last night when a forest fire they thought they had controlled broke out anew as they sat down to eat dinner. A sudden shift in the wind trapped a group of 24 fire-fighters just as they sat down and said grace before eating. Only nine of the men managed to climb a rope out of a canyon and escape down a trail cut by a bulldozer.

The trainees were members of the New Tribes Mission, a Protestant group in training at Fouts Springs, California, for jungle missionary work. The fire broke out yesterday 28 miles north of here in a canyon at the foothills of the Pacific coast range. The fire was believed controlled last night about 10 p.m. and a group of 24 firefighters from the mission sat down to eat. One spot fire broke out again across the canyon and, pushed by a 15-mile an hour wind, swept through the camp just as the men said grace. Nine of the men climbed a rope out of the canyon and escaped down a fire train cut by a bulldozer. The bodies were found at the camp site except for one found about a quarter of a mile away. A young unemployed laborer confessed that he set off the

raging Mendocino county forest fire which killed 15 men so he could get a job fighting the blaze, police said Sunday. Stanford P. Patton, 26-year-old father of three young boys, told the police that he then joined other firefighters battling the blaze as an assistant cook in their camp, Glenn County Sheriff Lyle G. Sale said. Patton broke down and confessed when he was confronted with photographs showing the charred bodies of the fire's victims. The men appeared to be trying to claw their way underground to escape the searing heat of the flames when they died.

**NEW YORK (E/P)** Duluth, Minn., has been selected as the 4th city for the showing of "Martin Luther," the full-length dramatic film on the leader of the Protestant Reformation. A total of 131,000 persons saw the film in its three previous engagements. In each case, the showing was extended beyond the original period set for the run. Sponsoring committees for future showings of the film are being formed in Washington, D. C., Cleveland, O., Milwaukee, Wis., Atlanta, Ga., and other cities.

**WASHINGTON, D. C. (E/P)** President Eisenhower signed a "Declaration of Freedom" sponsored by the National Association of Evangelicals. He told leaders of denominations affiliated with the Association, who gathered around his White House desk to witness the signing, that he agreed wholeheartedly with it.

The "Declaration of Freedom" pledges its signers to "understand, exemplify and proclaim the seven divine freedoms found

## Missions in America

### Missions and Mission Pastorates

**Buffalo Mission:** 25 Hawley St. Buffalo 13, N. Y., Telephone GRant 7706; David Wenger, Emma Wenger, Edith Davidson, Janet Musser

**Chicago Mission:** 6039 Halsted St. Chicago 21, Illinois, Telephone—Wentworth 6-7122; Carl Carlson, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider

**Detroit (God's Love Mission),** 1524 Third St. Detroit 26, Michigan; Residence: 3986 Humboldt, Detroit 8, Mich. Telephone—Tyler 5-1470; Harry Hock, superintendent; Catherine Hock, Erma Hoke, Virginia Engle

**Harrisburg (Messiah Lighthouse Mission),** 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg 2-6488; Joel Carlson, Faith Carlson (on temporary leave of absence) Elizabeth Kanode, Beulah Lyons, Grace Robb

**Massillon (Christian Fellowship Mission),** 118 South Avenue S. E. Massillon, Ohio; Telephone—2-3804; Eli Hostetler, Sr., pastor, Lydia Hostetler, Eli Hostetler, Jr., assistant pastor, Leona Hostetler

**Philadelphia,** 3423 N. Second St., Philadelphia 40, Pa. Telephone—NE 4-6431; William Rosenberry, pastor, Anna Rosenberry, Anita Brechbill, Ida Lue Hane

**San Francisco (Life Line Gospel Mission)** 224 Sixth St. San Francisco 3, Residence: 311 Scott St., San Francisco 17, California; Telephone UNDERhill 1-4820; Harry Buckwalter, pastor, Katie Buckwalter, Edith Yoder

**Toronto,** 150 Gamble Avenue, Toronto 6, Ontario, Canada, Residence: 79 Woodcrest Avenue, Toronto, Ontario, Canada; Ronald Lofthouse, pastor; Myrtle Steckley, Ruth Steckley

**Albuquerque, New Mexico:** Paul Wingerd, pastor, 3014 Sierra Drive, N.E. Albuquerque, New Mexico; Telephone—5-6467

**Allisonia (Farris Mines), Virginia:** Rupert Turman, pastor

**Altoona, Pennsylvania:** Gerald Wingert, pastor

**Blandburg, Pennsylvania:** Andrew McNiven and wife, Leora Kanode

**Bloomfield, New Mexico:** (Brethren in Christ Navajo Mission) c/o Blanco Trading Post: J. Wilmer Heisey, Superintendent, Velma Heisey, Carl Eberly, Clara Eberly, Ruth Zercher, Ida Rosenberger, Avery Kanode, Beulah Kanode, Rosa Eyster

**Clear Creek and Rays Cove:** Ross Morningstar, pastor, Everett, Pa. R. D. 3.

**Collingwood, Ontario, Canada:** Isaac Schmucker, pastor

**Grants Pass, Oregon:** Glenn Diller, pastor, 1300 Highway 199 c/o Redwood Country Church, Grants Pass, Oregon

**Hollidaysburg (Cance Creek and Ganister), Pennsylvania:** Telephone—Hollidaysburg—50203; John Bicksler, pastor

**Hunlock Creek, Pennsylvania:** Thomas Bouch, pastor

**Iron Springs, Pennsylvania:** Leonard Falk, pastor, Iron Springs, Pa. Telephone—Fairfield 53 R 13

**Kentucky:** Ella Station: Elam Dohner, superintendent, Ella, Kentucky, Helen Dohner, Esther Ebersole

**Garlin Station:** Emanuel Rohrer, pastor, Garlin, Kentucky (not yet arrived)

**Knifley Station:** Paul and Ruth Wolgemuth, Elizabeth Hess

**Liberty Valley, Saville, Pennsylvania:** J. Roy Asper, pastor, Mechanicsburg, Pa. Telephone—Harrisburg—7-1231

**Llewellyn, Pennsylvania:** Cyrus Landis, pastor, Llewellyn, Pa. Telephone—Minersville—3447

**Meath Park Station, Saskatchewan, Canada** North Star Mission: Arthur Heise, pastor Verna Heise

**Paddockwood, Saskatchewan, Canada** Florence Faus, Anne Wyld

**New Castle, Pennsylvania:** Harry Fink, pastor, 217½ N. Market St. New Wilmington, Pa.

**Oriando, Florida:** Harold Wolgemuth, pastor, 1712 Cook St. Orlando, Fla., Telephone—Orlando 20789

**Red Star, Leedey, Oklahoma:** William Lewis, pastor, Leedey, Okla.

**Saskatchewan, Canada**

**Delisle:** Robert Sider, pastor, Delisle, Saskatchewan, Canada

**Kindersley:** John Garman, pastor, Kindersley, Saskatchewan, Canada

**Saxton, Pennsylvania:** Andrew Slagenweit, pastor, Martinsburg, Pa. Telephone—Martinsburg 905 R 11, Ruby Clapper, Lois Davidson, Saxton, Pa. Telephone—Saxton 461

**Shanesville, Ohio:** Eli Christner, pastor, Shanesville, Ohio

**Sherman's Valley and Riddlesburg:** Marlin Ressler, pastor, Riddlesburg, Pa.

**Stowe, Pennsylvania:** Cletus Naylor, pastor, 527 Glasgow St. Stowe, Pa. Telephone—Pottstown—1211J

**Sylvatus (Bethel Mission), Virginia:** John Schock, Ruth Schock

**Three Springs, Pennsylvania:** Robert Walker, pastor, Three Springs, Pa.

**Tillsonburg (Houghton Mission) Ontario, Canada:** Telephone: Glenmeyer 22-14 Alonza Vannatter, superintendent, Ruth Keller, Marjorie Pollard

**Frogmore:** Alonza Vannatter, pastor

**Houghton Center:** Basil Long, pastor, Langton, Ontario, Canada

**Uniontown, Ohio:** Lloyd Hostetler, pastor

**Welland, Ontario, Canada:** Joseph VanderVeer, pastor, 36 Elizabeth St. Welland, Ontario, Canada. Telephone—3192

**Mission Pastorates**

in the 23rd Psalm." These are listed as freedom from want, hunger, thirst, sin, fear, enemies and freedom to live abundantly. President Eisenhower called the declaration a simple statement which could be readily grasped by the man in the street. He told of a conversation he had with a French Socialist leader when he was commander of NATO forces in Paris and said that a falling away from religious faith might be at the root of some of France's recent difficulties. The democratic form of government cannot work unless men have faith in God, the President declared.

The parchment scroll signed by President Eisenhower will be signed by the vice-president and members of the Supreme Court and Congress before being sent to the various state capitals for the signatures of the 48 governors. Meanwhile, other copies of the pledge will be circulated throughout the country in the hope of obtaining a million signatures by July 4, 1954, when the signed pledges will be returned to Washington to be placed in the national archives.

According to Saturday Evening Post there are 80,000 full-time fortune tellers in the United States. Better Business Bureau estimates that Americans spend \$200,000, 000 a year to "know" the future.

#### Warns of High Pressure Drink Advertising

SEATTLE, Washington (E/P) There has been a sharp rise in illegal sales of liquor to minors and in the amount of alcohol consumed by American women, the national Women's Christian Temperance Union (WTCU) was told Friday. Miss Ethel Riddle of Evanston, Ill., told the youth temperance council of the W. C. T. U. "the avowed intent of the liquor industry is to turn the youngsters of this country into a crop of drinkers."

Mrs. H. F. Powell, also of Evanston, national W. C. T. U. treasurer, said high-pressure sales techniques were being used "in slick magazines and over radio and television to coax and wheedle women to drink and drink more." She estimated women in this country now drink one fourth of all alcoholic beverages sold, and spend \$2,500, 000,000 in the process.

#### Graham Buys Colorado Estate For Conference Center

COLORADO SPRINGS, Colorado (E/P) Evangelist Billy Graham announced here he has made a down payment on the \$300,000 Glen Eyrie estate and soon will launch a nationwide drive among Christian laymen for funds to complete the purchase. Graham said the property, covering 1,140 acres just north of the Garden of the Gods in the foothills of the Rockies, would become a religious conference center if the purchase is consummated. He said the full purchase price must be paid by Sept. 30. The evangelist said Dawson Trotman of the Navigators organization in Los Angeles, Calif., would be director of the religious conference center if the plans develop. He added that the Navigators will conduct training courses for young college and seminary graduates who plan missionary careers in the United States and abroad. Glen Eyrie is the former home of the late William J. Palmer, founder of Colorado Springs and pioneer Colorado railroad man. It is now used as the summer home by George W. Strake, Houston, Tex., oil man.

While most of eastern Europe is in the grip of Communism, many Bible institutes and schools are springing up in western parts of the continent. Among such schools

is the international Mennonite Bible school at Basel, Switzerland, which is arranging an expanded curriculum for the coming year.

#### International Council Organizes In Canada

TORONTO, Ontario, Canada (E/P) The International Council of Christian Churches held its first Canadian Regional Conference in Toronto, Ontario, Canada, June 18-23, 1953. The sessions were convened in the auditorium of the Jarvis Street Baptist Church. Dr. T. T. Shields, pastor of the host church, is a vice-president of the International Council of Christian Churches. The Conference gave testimony to the historic Christian faith and was purposed to bring evangelical churches of Canada into a common fellowship. The need has been great for the organization of a Canadian council of evangelical Protestant Churches, and the Toronto Conference saw the establishment of such a council for Canada similar to that of the American Council of Christian Churches organized in the United States in 1941. In its business sessions, this initial conference in Toronto was occupied with the consideration of a constitution for the proposed Canadian Council and with other matters essential to the launching of this new work. The program of the Conference was centered around the theme, "Evangelical Defense of the Faith." International Council leaders spoke at the popular evening meetings.

#### Alliance Joins EFMA

LONG BEACH, California (E/P) The Christian and Missionary Alliance took formal action at its 56th annual General Council which met in Long Beach, California, May 2-26, to join the Evangelical Foreign Missions Association, an arm of the National Association of Evangelicals. It also approved the seating at their future councils of foreign national church representatives. Nearly 1000 delegates attending from all part of the world also approved a special \$70,000 appropriation to facilitate the purchase of a new plane for missionary use in Dutch New Guinea. It also appropriated \$29,000 to set up a complete new set of beginners and primary Sunday School materials.

Reelected for a three-year period: Rev. H. E. Nelson, Home Secretary; Mr. P. B. Christie, Publication Secretary; Dr. H. M. Shuman, Education Secretary; Dr. A. C. Snead, Foreign Secretary, and Dr. A. W. Tozer, editor of The Alliance Weekly. The membership of the Board of Managers was increased this year from twenty-four to twenty-eight members, with the president, vice president, secretary and treasurer members ex officio.

Reports at the Council indicate that the C&MA now has 1,031 churches in America. These churches contributed \$2,349,691.09 to missions in 1952, making a per capita giving of \$40.52—highest of the leading 52 denominations. The number of missionaries on foreign soil, the Christian and Missionary Alliance ranks sixth out of the 237 missionary agencies. The C&MA now lists 800 missionaries with 699 active and over 100 retired. The C&MA expects to send 60

more to foreign fields in 1953. The Council ended its conclave on May 26 with a strong emphasis on extending its work in America and by sending a telegram to President Eisenhower, pledging continued support through prayer. Chicago was selected as the site of the 1954 meeting set for May 12-18.

Wesley Hartzell, feature writer of the Chicago American, has been named news editor of CHRISTIAN LIFE Magazine, according to Robert Walker, editor.

Hartzell, former Chicago correspondent for Religious News Service, succeeds Russell T. Hitt, who served as news editor for the past four years. Hitt recently was appointed executive editor of Eternity magazine in Philadelphia.

Staff member of the Chicago American since 1935, Hartzell is well known in mid-west newspaper circles. He has also been successful as a free-lance writer for religious publications and such magazines as American Weekly and Good Housekeeping.

Married and the father of two children, Hartzell, 37, is a member of the Chicago Gospel Tabernacle and on the board of the Chicago Gospel Mission.

CHICAGO—Three bitter mistakes ultimately will result in the downfall of Malenkov and the Kremlin, in the opinion of the Russian-born evangelist, Dr. Hyman J. Appelman of Kansas City, Mo.

Writing in the August issue of Moody Monthly, on the subject "Can Eisenhower Stop Malenkov?" the internationally-known preacher, president of the American Association for Jewish Evangelism and the Hebrew Christian Alliance, details the errors which he believes will eventually doom Russia.

"The first foe of the Communists," he said, "is the result of their attack on family life. The home is no longer sacred to the immediate loved ones. It is the property of the state. Children do not belong to their parents. They belong to the state."

The second mistake, Dr. Appelman pointed out, is that the Bolsheviks have attacked the very foundations, the very instinct for personal ownership.

"A third bitter mistake," he declared, "is the Kremlin's opposition to the Lord Jesus Christ, to Christians, to the Church. You will find it written across the pages of history in letters of bleak, black warning, that no nation has ever prospered for very long which has lifted up its hands against the Son of God."

Urging Americans to get right with God, the evangelist implored the President to insist that the United Nations refuse to compromise any longer with atheistic Russia and its godless satellites and open its sessions with prayer, and to plead with Americans that they let God have the right of way in their lives.

"Then," he concluded, "we will have no need to fear the Communistic foe, neither Malenkov nor any of his cohorts. God will fight for us and destroy them."